

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, MARCH 8, 1917

NEW SERIES, VOL. XIX, NO. 10

Congratulations to Brother E. Godbold and the Louisiana Baptists on the completion of their campaign for the \$40,000 dormitory.

Dr. M. E. Dodd is preaching a series of sermons on the "Origin and Authenticity of the Bible." They make a good Sunday night menu.

Pastor J. H. Lane is being assisted this week in a meeting at East McComb by Pastor A. A. Walker, of Water Valley. There is always a good meeting where these brethren go.

Rev. Frank M. Wells, having attached a wife from Washington, has now secured a singer in Jackson, Tenn. He is Mr. Gates, and together they are now ready for evangelistic work.

The report of the Home Board treasurer this week shows Mississippi in a better light, but much yet remains to bring our figures to the apportionment. Another bad Sunday this week, added to the number we have had already, makes it necessary to work the harder.

Rev. W. P. Price, one of our Mississippi exiles, has stirred up the sincere minds of the brethren by a proposal to discontinue the Home Board of Atlanta because most of the states are giving more than they receive through it, and that the states can now take care of their own work. But if this principle were the one on which we worked, would it not do away with the Foreign Board and all other boards?

It was a delight to be shown through the Sunday School annex of the First church at McComb. It is a model arrangement for really efficient Sunday School work in every department. It is divided into departments and graded throughout like a public school. Each class through the intermediate is studying graded literature prepared specifically for these grades. The cost of the annex was \$12,000. We know of no man who has shown more consecrated common sense than Pastor Whitfield and his devoted co-laborers.

The brethren of General Association will have a department in The Record beginning with this issue, and we welcome them to space in these columns. Their paper has been suspended temporarily at least, and they will find in The Record the means of communication. Brother J. E. Chapman, of Newton, is their mission secretary, and will present the work of the General Association. We hope to have more of the brethren of that territory as readers of The Record and that the better acquaintance will be mutually profitable.

"I do solemnly swear that I will faithfully execute the office of president of the United States, and will to the best of my ability preserve, protect and defend the constitution of the United States." This is the oath that Washington took, and which was taken by President Wilson, Sunday at noon in his private room at the Capitol. It was done on Sunday to comply strictly with the constitution, and as he did so he kissed the Bible at this appropriate Scripture, "The Lord is our refuge, a very present help in trouble." The public ceremonies, including the President's address, followed on Monday in the usual public place in front of the Capitol.

Vice-President Marshall must have the habit of reading his Bible, from the sound of his address at the inauguration. It has the right ring, and shows the Christian spirit. He says, "I have faith that this government of ours was divinely ordained to disclose whether men are by nature fitted or can by education be made fit for self-government; to teach Jew and Greek, bondman and freeman alike, the essential equality of all men before the law, and to be tender and true to humanity everywhere and under all circumstances; to reveal that service is the highest reward of life. I believe there is no finer form of government than that under which we live, and that I ought to be willing to live or to die, as God decrees, that it may not perish from off the earth through treachery within or through assault from without. And I believe that though my first right is to be a partisan, my first duty, when the only principles on which free government can rest are being strained, is to be a patriot and to follow in a wilderness of words that clear call which bids me guard and defend the Ark of our National Covenant."

Missionary J. G. Chastain has recently established a self-sustaining Mexican mission in Houston, Texas. Of the thirteen baptized Baptists whom he found there, one is a preacher. He has become pastor of the little congregation and will carry forward the work without expense to any board. There are thirty in Sunday School, a midweek teachers' meeting has been established, and "every one has a mind to work." These Mexicans are poor, and some of them are out of work, yet this little congregation recently gave \$15 to Christian education. Every one was encouraged to give. Washerwomen gave as much as \$2 each; children gave twenty-five cents apiece.

Two humorous incidents marked the closing session of Congress. In the House a lady was introduced as Miss Rankin, the newly elected member of the next Congress, and it was not discovered that the lady was not Miss Rankin until the adjournment. She played her part well and received a great ovation. The other joke was that Senator La Follette was prevented from making a speech at the close, which he had spent days in preparing, and with which he had expected to occupy the center of the stage in the grand finale. He was very indignant at being corked up.

The Texas brethren have fought a good fight in their campaign for \$25,000 in two months for education. We have not the report to show the exact results, but the indications are that they have made the landing, as they did last year. They excite the admiration and the pulse of their brethren in other states. We joy and rejoice with you all. Ye did run well, and may there be nothing to hinder you in the mission campaign now on till May first. To Drs. Scarborough and Gambrell, our hats are off and hands extended.

Brother N. L. Pierce writes that J. J. Cates has accepted the churches at Woodville, Dry Fork Union and Pioneer. He is brother of the well known evangelist and has been pastor at Pocahontas, Ark., and later supplied at Grace church, New Orleans. These Mississippi churches are hopeful.

Congress' "bone-dry" law goes into effect July first. This postponement is the Scripture fulfilled where Satan is loosed for a season. Four months and then cometh the lid.

The Clinton B. Y. P. U. conducted a service at the First church, Jackson, Sunday night, which was commended as good and helpful. This sort of extension work might be carried on in other places to good advantage.

The College Avenue Baptist church, Fort Worth, Texas, of which our former Mississippian, C. V. Edwards, is pastor, makes a good showing in contributions for 1916, totaling nearly \$14,000, of which \$5,000 was given for missions and education.

Dr. W. T. Lowrey announces that on account of the State Summer Normal to be held at Blue Mountain, the encampment dates have been changed to July 15 to 22, that is one week later than at first agreed upon. Get that date fixed in your mind.

The Congress of Uruguay is considering a constitutional amendment making the Roman Catholic church no longer a state religion, depriving it of state support. It looks like an anomaly and an anachronism to see a state church in the New World in the twentieth century. What say the Catholic papers in this country?

The fact that a prophet is without honor in his own country is sometimes the country's loss. It was so in Galilee and it has sometimes been true in Mississippi. Some of our good preachers go to other states when our own churches would have fared better if they had been kept at home. It is good to be intellectually and institutionally acclimated.

Mr. Sebastian S. Kresge, who operates a system of 165 stores throughout the United States, helped to make Michigan dry because he learned what prohibition had done to improve the economic and financial conditions in all other places. Now he, for the same reason, is helping to secure the passage of the prohibition amendment to the constitution of the United States. In this many other business men are assisting.

Seventy-six senators in Congress signed a statement declaring that they favored the bill authorizing the president to arm American merchant vessels against submarine attack, but were prevented from voting by a filibuster of a dozen senators. The bill had already passed the House by a vote of 403 to 13. The senators wished to go on record as favoring it. Senator Vardaman refused to sign the statement. The president had urged it because the nation was facing the most serious crisis since the Civil war.

We hear that Pastor J. B. Leavell has resigned his church at Oxford and is planning the organization of a down-town church in Birmingham, Ala., specially for aggressive evangelistic work, and that he has the backing of men of influence and ability to carry out his purpose. We shall regret to give him up from our work in Mississippi, but he has special evangelistic gifts and if any man can succeed in such an endeavor, he can. Birmingham furnishes a fine opportunity and it will be possible to use it in a wide radius of work.



## MISSION SECTION

### HOW IT LOOKS MARCH FIRST.

J. F. Love.

This brief note is to inform the brotherhood of the financial condition of the Foreign Mission Board on the first day of March, which is the beginning of the special home and foreign mission period.

By a mistake of the types, the March Home and Foreign Fields, at one place, says, "That is, we have on hand, to date, \$192,220.20 more for the year's work than we had at the same date last year." That statement is, of course, wide off the mark. Although the types made such a blunder, I presume the readers recognize the statement as such. As a matter of fact our receipts at that time were below what they were last year by several hundred dollars. I am glad to report that on March first we had picked up again and we were \$9,602.03 ahead of the same period last year.

Let us keep our task for these two months clearly in mind. The Southern Baptist Convention at Asheville instructed the two mission boards to ask the churches for the following amounts:

Home missions .....	\$438,750
Foreign missions .....	616,750

In addition to these instructions, which fixed definite amounts for each of the two boards, the Foreign Mission Board was instructed to go into the field and, if possible, raise the \$180,000 indebtedness on the board within sixty days. The board has complied with this instruction to raise the indebtedness and is now making a strong effort to conform to the convention's instruction to raise \$616,750.

Of this amount, on March first, the board had raised \$222,482.52, which left \$394,268 to be raised.

The above facts and the task which is thus set before Southern Baptists for March and April should be kept clearly in mind, if we are to succeed in doing what the convention has planned. There seems to be a consensus of opinion among Southern Baptists to the effect that another debt on the Foreign Mission Board at this time will not only handicap this board at a time when it faces an extraordinary world situation and when the most importunate appeals are coming from the mission fields, but that such a debt would be a serious denominational blunder. Great numbers of letters and personal assurances are coming from every state in the convention, conveying the opinion that to prevent another debt on the Foreign Mission Board and complete the great victory of paying the old debt by going to New Orleans with a clean slate is the most important thing before the denomination at this time. If our people can understand the situation perfectly and enter, from the start, into this campaign of two months with large plans and purposes, we can accomplish this task. To such effort we invite our brethren and sisters and pledge them fullest co-operation.

### A CHRISTMAS BIBLE INSTITUTE IN BRAZIL.

When I learned that a Bible institute had been planned for our Christmas holidays, I almost revolted. Of all the days that one wants to be at home it is Christmas Day. It was a pull to leave the families behind but we did it in the name of Him we love so well.

On December 20th we set out on a trip that was to prove to be what Paul said "in peril of rivers, in peril from the Gentiles." After spending one day in Rio de Janeiro buying presents for the children, we, Brother Christie and I took the train to a place where the gospel had not yet been preached. Here we waited for the horses that were to come for us. The name of the place is Capivary. While we were having breakfast in the hotel, we heard some very complimentary remarks about the work of the gospel and deprecia-tory things about the Roman Catholic church. Four men sat at the table, who did not know us, and they talked all the time about the Catholic church and her degradation. In their estimation the Roman church has become nothing but a sale counter and a money-making scheme. They found no good word for the frocked priest. We allowed them to have their say before we made ourselves known. You can imagine their surprise to find that they had been helping our cause. This hotel became our center on this trip. We took horse, or I should say mule, for Correntes (currents of water), a place three leagues away. When the Brazilian measures distance in the interior, he always does it by the time and not by the ground covered. An hour's journey means a league. It often proves to be nearly two.

In Correntes we held an institute for three days. Brother Christie gave six studies on fundamental doctrines and I gave six on Sunday School work. In addition to this he preached and so did I, and he baptized five candidates. We had a great time and the people seemed to get lots out of the work. They might forget our preaching but some things were said at the institute that they can never forget.

On the morning of December the 26th we were up bright and early to a place called Sae Vicente. Here Brother Christie baptized other two candidates and I preached. This was a four-league trip. About half way there we were caught in a storm. When it rains here it spares no one. We pulled into shelter and sought refuge in a strange home. The Brazilian is kindness itself and those who are fortunate to travel in the interior soon find this out. Where we stopped while the rain passed we were served with coffee.

From Sae Vicente we started on a trip to Cabo Frio (cold caps), a distance of seven leagues. Five attempts have been made by the Baptists to get there and under the circumstances we seemed to be nearer than any

had ever been. Several years ago the Baptists were invited to go there by some believers who had come to know Jesus through reading the Bible. Being hindered in all their attempts, the Baptists finally lost out and the Methodists have become established. However, we have a very prosperous work between Sao Vicente and Cabo Frio initiated by a colporter. It seemed as though the Baptists were not meant for Cabo Frio. After all the former attempts ours also almost proved a Waterloo. It was hard getting there but it was harder getting away.

Two preaching appointments were made for us on our way there, but owing to some final misunderstanding we were not expected.

We stopped at a place called Papica, where I baptized a man and his wife. There were very few to witness the blessed act, and those who were present had never seen a baptism before. We learned the next day that a persecution had been planned to stop the baptism, but we were protected by the Lord and the saved souls had the joy of glorifying their Master. After the baptism, Brother Christie preached to about thirty people. Only about four of these had ever heard the gospel before. It was real virgin soil and just like some the farmer meets. Stumps sprang up all around. They listened attentively to Brother Christie, but when the native got up to speak, they began to talk in a loud voice and several went out and talked louder at the door. It was surely trying to break up the fallow ground.

As we were getting near to Cabo Frio and were looking forward to a pleasant ride along the sea front, it began to rain and the wind blew. When we reached our destination unexpectedly we were drenched, and to make matters worse, all that we had with us was wet, too. There was worse awaiting us the next day. Brother Christie set off early the next morning on the return trip, leaving the native preacher and me to do the preaching. When we went to look for our mules they had disappeared. They had wandered off during the night. All that day we hunted them and paid others to do the same. The search was in vain. Late in the afternoon a young fellow came around and said that he had seen the mules, so we sent him to get them. This news relieved the tension a little, and made it easier to preach that night. The next morning when we were expecting news of the mules, in fact, we looked for them, a boy knocked on the door, and said the young fellow had not been able to find them. This left us in a dilemma and we had marked baptizing for 9 o'clock that morning, and it was now 8:30, and the place was two leagues away.

Leaving the native to look after the lost animals, I hired a horse. It was a good one or else I never would have made the trip. Arriving in Campo Redondo (the round field), I found the people still awaiting our coming though I was two hours late. Here I baptized three persons and those that were present had never seen a saved soul witness thus for his Master. They were very attentive and respectful. After the baptizing I preached, and without stopping to take coffee, I mounted and left on the return trip

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for Sae Vicente, where I was to preach that night. For two days it had rained, and as there was new road to travel, I did not know what might happen, so I wished to get there before dark. This I did not manage to do. You cannot imagine what the roads were like. In places they were in flood. On this trip my horse swam twice. When I came to the river Papieu, I soon discovered that I could not cross it. I had never been to the place before. A guide came to my rescue, and, leading the horse by the bridle, he soon had us over, but the horse had to swim part of the way. While crossing this river I could not help but think how we need a guide in this life to help us over the dangerous places. Jesus is our guide and knows all the swollen rivers. I was thankful to the Lord for this deliverance. The road then became a little more familiar as I had been over it a few days before. Where there had been a little pool of water there was now a lake. In one place on this road the horse swam again. When I got to Sae Vicente that night there was no preaching because of the rain. We might have had a thanksgiving service. I was so full of gratitude to the Lord for the deliverances of the day.

Next morning, Sunday, the last day of the year, I set out for Capivary. I was due in Rio Bonite (beautiful river) that night to baptize and conduct a watch night service. When I started it was lovely overhead, but before being more than two hours on the way the heavens seemed to open and pour out all they contained of water. In a very few minutes I was wet to the skin, despite all my wrappings. This was a lonely trip and I thought about the fellow I had left to find the lost mules. How glad I was to see him with the mules about twenty minutes before he reached Capivary. He had found them the day before not far from where he had been staying. Leaving early that morning, he managed to catch up with me on the way. We were like two happy kids. As it was raining heavily when we got to Capivary and we had a mountain to climb to reach the church at Rio Bonite, we decided not to attempt the trip.

The next morning I came home to see my loved ones and after twenty hours of family reunion, I am out again on a twelve-day trip. This is glorious work and the Lord is magnifying Himself through it all, but, Oh, how we do need your prayers. You must pray for us real often. May the Lord be always glorified through us is our prayer.

JOHN MEIN.

Campos, Brazil.

Dr. W. A. McComb has resigned as financial representative of the Memphis Hospital, to be effective not later than April 30th. We do not know what he plans for the future, but we hope his work may bring him to Mississippi. We know few men who have in a good measure a greater variety of gifts. He is a good pastor or evangelist or field man for any kind of work.

Send twenty-five cents in stamps to The Baptist Record Book Store, Jackson, Miss., enclosing this paragraph, and you will receive, postpaid, one dollar's worth of magazines (back numbers) in one package.

# MISSION WORK AMONG THE BORDER TROOPS.

We are busy with our regular drills in the mornings and competitive drills in the evenings when the weather permits. While we have a few cases of measles, yet our general health is good. We use Y. M. C. A. building No. 1, with the Second W. Va. infantry.

The Y. M. C. A. furnishes various educational classes, helpful lectures, and moving pictures and a fine course in Bible study which began with one class, then regimental classes, then battalion classes, then company classes, of which West Virginia has six and Mississippi, seven, meeting each week. A short vesper service is held each evening at the Y. M. C. A., and preaching services twice each Sunday and often one or more during the week, and for the past few weeks several publicly confess Christ at almost every service, while others are inquiring the way. Some of the converts have joined the city churches here. While God's Holy Spirit is manifesting itself here, and of course Satan's forces are not idle, will not each Christian who reads these lines earnestly pray God's blessings on the work and workers here and that hundreds of young men may break away from Satan and personally trust Christ for salvation during the remainder of our stay here?

Yours in His name,

M. L. DELK.

San Antonio, Texas, Camp Wilson, First Miss. Inf't., Co. I.

## HOW GOES ENLISTMENT WORK?

T. J. Moore.

I am working much among the country churches this winter, but have also put in some good time in town churches. I wrote about the Waynesboro and Stonewall work but if my report appeared in The Record I failed to see it. If it is still on file I hope the editor will yet find space for it.

Pastor R. W. Bryant has used me in three of his churches to assist him to put on the budget and envelope system and he will put it on by himself in the other. He is delighted with the result and will have something to say through The Record before long. The system is some harder to install in a country church but is just as workable there as in a town church. I will give some examples: Petal church year before last promised the pastor \$150 for the year, and in January following, when we put on the envelope system and made the every-member canvass, they were \$30 behind on preacher's salary, the most of which I hear is unpaid yet. Their pastor had resigned and the acceptance of the newly called pastor was depending upon the outcome of the canvass. The canvass was made in the face of some open opposition, but upon its results the church promised, and the pastor accepted, a salary of \$25 per month. The salary has been promptly paid and the church has more than trebled what it ever did for missions and other benevolences in any year before.

Just a year ago I spent ten days with that splendid young pastor of Natchez First church, who was much discouraged. We

made the canvass and installed the system. In writing me the other day on another matter he closed by saying, "We are moving on well and making continuous and substantial growth. Our laymen are becoming more and more interested. We are entirely out of debt, a new thing for this church. The pastor's salary is paid promptly every month, a thing that has not been done here before for generations. May God continue to bless you in your work."

Yours truly,  
FINLEY W. TINNIN.

In October last I was with Rev. A. D. Muse, the zealous young pastor of old Mt. Zion church, in Lincoln county. I was only with him long enough to put the system before the church, get it adopted and spend an hour training and drilling the canvassing committee. Here is what he says in a letter just received: "Brother Moore, the budget and envelope system has beat all with Mt. Zion. Great increase in all lines."

Rev. L. I. Thompson, who became thoroughly familiar with this system as he and I worked together in another field last summer, has moved into a group of country churches further from the railroad than perhaps any in the State. He writes me: "My work is starting off very well. My churches have each adopted the budget and duplex envelope system."

It takes patience, tact and perseverance to get our country churches to install and follow up the system, but it can be done and I feel sure that nothing is more needed than this line of work.

## MISSISSIPPI BAPTIST SUNDAY SCHOOL AND B. Y. P. U. CONVENTION, AT PONTOTOC, MARCH 13-15.

I wish to bear hearty testimony to the value, both inspirational and practical, of these excellent conventions. I had the good fortune to be able to attend the session at Durant year before last and one at McComb last year and know from experience that much wise counsel, sound instruction, and stimulative thought may be obtained therein. The program this year is exceptionally good. In addition to the regular force of workers many new speakers are added. Among these are Dr. Winburn, of Louisville, Ky.; Dr. Wiley, of Oklahoma, and several of our best preachers and laymen of the State. All our Sunday Schools and Unions may well send delegates.

Fraternally,  
J. T. WALLACE,  
Superintendent S. S.

Clinton, Miss.

Rev. C. E. Dearman, now attending the Seminary at Louisville, Ky., has been called to the Forty-first avenue church in Meridian. He is a good preacher and pastor, an alumnus of Mississippi College, and we hope he will come back to the State. He is well known at Meridian, having been reared near there, and having taught and preached in that county.



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## EDITORIAL.

### PRAYING IN THE LONG AGO.

The prayer of Abel was not the first from human lips, for there can be no doubt that his father and mother prayed and perhaps taught him to pray. But we have no record of their praying. Before sin entered they must have had constant communion with God; and after its entrance, while it was intermittent and difficult they must have felt the need of it and longed for the restoration of the fellowship which had been broken. We are told nothing of their subsequent religious experiences, but they had at least two children whose piety was worthy of record. These were Abel and Seth. They must have learned something from their parents of that joyous approach to God which belonged to Adam and Eve in the garden where God came down to talk with them.

About Abel and his worship we are specially informed, along with the fictitious worship of his brother Cain. The contrast between them makes the example of Abel the more instructive. What Abel did is not called prayer and yet it was his way of praying. It was the bowing of the knee before God; it was the uplifting of the face toward the Almighty; it was the opening of the heart and life to His inspection; it was the recognition of the necessity of atonement and reconciliation, the use of divinely appointed means of expressing repentance and the need of divine forgiveness and help, the submission of the will and life to God and the yielding of self to Him for him to restore and regulate the thoughts and habits of his life according to the will of God. All this must have been involved in the offerings which he brought to God as he led to the firstlings of his flock to the altar. It told, too, his gratitude for the favor of God in the fruitfulness of his folds, and expressed his loving desire to show appreciation in return for the blessings of God. Prayer is communion with God, the interchange of thought and love and life. This may be expressed in word or in act, and ought to be expressed in both. In the case of Abel it doubtless was expressed in both ways. His was genuine praying and found its satisfaction and joy and the answer of God, for

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"God had respect unto Abel's offering. People have the answer when they really come in touch with God. They know when their prayer has reached His throne and found acceptance.

We are not left in the dark, nor to surmise as to the quality in the praying of Abel that made it acceptable. The Book tells us that "by faith he offered unto God a more excellent sacrifice than Cain." The conditions of acceptable prayer were the same back there in the dawn of time with the first worshippers that they are in the New Testament and throughout the Christian era. "Whatsoever ye ask believing" has always been the key to the treasure-house of God. But faith is a factor of wider scope and deeper significance than simply expecting to get what we ask for. It is too commonly limited to this in our conception, but in reality it has to do with the whole life and thought of a Christian. It is realizing God and taking Him at His word. It is exact compliance with His direction without evasion or substitution. It was doubtless in compliance with God's command that he brought a lamb instead of a bushel of corn; and it was his sense of spiritual values that led him to bring the firstlings of his flock instead of the refuse and scrubs.

If our praying is to be effectual it must be seeking to know and to do the will of God, and not seeking to make Him know our will and bring Him to our way of thinking. Much effort to pray is exactly backward. If Abel, being dead, yet speaketh, this is the message that comes from him, willingness to hear and accept the direction of God's voice in determining our conduct and our worship. The attitude of the worshipper is not of one who does all the talking but of one who opens his ears to hear what God has to say.

### LAW AND SIN.

Law, according to one of our books on theology, is the expression of will accompanied by sanctions, that is, by penalty for violation of it or reward for conformity to it. Law is a revelation of the essential nature of a thing, or of a person, or of an institution. As things were made by God, as people are made in the image of God, and as government is an institution of God, their fundamental laws are from God, are an expression of His will and a revelation of His nature. They are only partial revelations; they make known something of God but not all. They may only partially uncover some attributes of God. The laws of gravitation, of light and heat and sound tell us something of the wisdom and power of God, but they do not tell us of His holiness; they do not manifest His moral qualities. They reveal the will of God concerning His creatures. Observance of them and careful obedience to them bring blessings and joy and progress. The discovery of them is necessary to our progress, and conformity to them to our happiness. As they are a temporary manifestation of God, the violation of them brings temporal penalties.

The moral law of God is revealed in the

Thursday, March 8, 1917.

constitution of man and in the Bible, which is the manifestation of the nature of God. As Jesus is both the perfect man and the incarnation of the truth of the Bible, He is the complete revelation of God. More than this, He is the Eternal Word become flesh, the Son of God become the Son of Man. The only begotten Son who is in the bosom of the Father, He hath declared Him. But it is the fact that this revelation is law that concerns us now. One characteristic of law is its regularity, its invariableness. This is true of moral law because it is a revelation of moral nature which cannot be changed. He is eternal and unchangeable. This is not true with reference to natural laws. They serve a useful but temporary purpose. The heavens and the earth shall pass away, but not so with the word of God, His moral law. There will be a new heaven and new earth, but there will never be a new standard of righteousness to supplant that of the Word of God.

Disobedience to this moral law is sin. Sin is lawlessness, is anarchy, is disobedience to law, disregard of it and setting up a new standard of conduct, our own will and desire. Because the moral law is not temporary but eternal, disobedience to it or sin brings an eternal consequence. The penalty for sin is not a temporary inconvenience, a momentary loss, but a loss and suffering that we are helpless to escape forever and ever. Sin is not a thing that can be wiped off as we wash our face and hands. It cannot be shed as we put away an outworn suit of clothes for new ones. We cannot simply quit and escape the consequences of former transgression. Nothing short of the Lamb slain from the foundation of the world can atone for sin. Only He who through the eternal spirit offered Himself a sacrifice to God can deliver us from the eternal condemnation.

### ABOUT ELECTION.

This is a doctrine that most preachers in our churches believe but very few preach. This may be due to several reasons—the failure to put sufficient value on it, the failure to understand it, the difficulty in reconciling it with other doctrines, or the idea that it cannot be treated profitably, that is, to edification. But surely we are not to avoid every subject that we cannot fathom. If so we should never preach on the love of God. Many people find it difficult to reconcile judgment and mercy, and so would avoid one or both. It is well to know something of what we preach, but we cannot hope to know all while in the flesh. It is certainly necessary to believe a thing before we preach it. We ought to say, "I believe, therefore have I spoken," and remember Paul's injunction, "He that prophesieth, let prophecy according to the proportion of faith." But any truth that is clearly taught in the Bible is worthy of careful study and certainly demands acceptance and belief.

The difficulty with some is that when you talk to them about the Bible doctrine of election, they immediately switch to some other subject which they think contradicts it. There is no more quarrel between the man



who believes in election and the one who believes in free agency than there is between the man who insists that the sun rises in the east and another who contends that it sinks in the west. Both are true according to the direction you are looking and the point of time you occupy.

The danger of quibbling over this point of doctrine or of contending against anything so clearly taught in the Word of God is that one really gets to juggling with the Scriptures or unconsciously undermining its authority in his own thinking and in his teaching. If one can't accept it without reservation, so as to be able to preach it, at least he might let the Bible alone that it may speak for itself.

But there are some things on this subject that any man ought to see who is not afflicted with total blindness. Our attitude should be, "what saith the Scripture." In Paul's letter to the Ephesians we are told that "He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love, having foreordained us unto the adoption of sons through Jesus Christ unto Himself." There are several items to be noticed in this passage.

One is that God did the choosing. There was none of that nonsense about God's voting one way, the devil voting the other way, and the man casting the deciding vote. The Bible knows nothing of this sort of election. Jesus said, "Ye have not chosen me, but I have chosen you." In I Thess. 1:4, we read "Knowing, beloved your election of God." In Col. 3:12, the saints are called "elect of God." In Titus 1:1 they are called "God's elect." Peter (1:2) speaks of them as "elect according to the foreknowledge of God."

Notice that the election took place "before the foundation of the world." This can only mean that it was the eternal purpose of God. This being true, it is evident that He did it without being influenced by anything, any persons or conditions outside of Himself. Later Paul describes more fully in the words, "having been foreordained according to the purpose of him who worketh all things after the counsel of His will." As it was eternal, it is unchangeable and cannot be affected by the happenings of time.

We are said to be chosen "in Him," that is, in Christ the eternal Son of God. This is at once a witness to the deity of Christ and to the ground and cause of our security. We are chosen in Him in the same way that we are redeemed in Him. The cause is not in ourselves but in Him whose character and work is before God worthy to be accepted as our sufficiency and righteousness.

The object to be attained, the end to be secured in this eternal election is, "that we should be holy and without blemish before Him in love." We were not chosen because we were holy but that we might become holy, not because he knows we were going to be good but in order that he might make us good. There is no standing ground in the doctrine of election for immorality or self-satisfied indifference to a righteous life. God's eternal purpose of election will invariably work itself out in holy living and holy character. God's purpose is as sure to

result in righteousness as He is a righteous God. It will never stop until we are pure "even as He is pure" (I Jno. 3:3, 7).

It is only then that God's joy and satisfaction in us is complete; it is then that his love finds no obstacles to its full exercise, nothing to grieve and offend it or halt its full flow and operation for our good and His glory. This is what is meant by our being "holy and without blemish before Him in love." His love is seeking opportunities and avenues for full expression. That love which took hold upon us when we were sinners, which went through pain and shame to redeem us, will find its fruition and satisfaction in the consummation of His purpose of election, when we are holy and without blemish before Him, not before our own vision or in the judgment of our friends or our enemies, but before Him.

#### W. A. CHISHOLM ELECTED.

Last week we stated that in a week or so we would be able to announce the election of the other man recommended by the Convention Board at its meeting in December. I am glad that we are able to make that announcement now. Mr. W. A. Chisholm, who has been working with the International forces in Mississippi, has been elected and has accepted and will begin work the first of March.

Mr. Chisholm is well qualified and equipped for this position. He has been seven years with the Interdenominational Sunday School forces, doing organizing work. He knows thoroughly and is perfectly acquainted with the character of work we want him to do.

His task will be to do organizing work as a major. This work will be two-fold. It will be the regular associational Sunday School organization that we have been prosecuting for a little over a year, and in addition to this it will be the organization of Sunday Schools in churches which have them not. We have now a few over five hundred churches in the State which have no Sunday Schools. These churches are in the country. It will be his task to reach these churches and to organize Sunday Schools in each one of them. He will also do general missionary work. The particular field which he occupies is a very important one. To give some idea of how some hold it, Texas Baptists have thought so much of this character of work that they have selected one of their strongest men, Dr. J. L. Gross, and made him superintendent.

We are therefore expecting great things from this department of the work.

The Education Board of Tennessee occupies and pays for a full page in their State paper to advertise its work. This is far cheaper than traveling expense of an agent, and reaches a hundred people, where the agent reaches one. The proverb that the children of this world are wiser than the children of light seems to have some honorable exceptions.

#### MISSISSIPPI WOMAN'S COLLEGE.

On Monday night the Collegian male quartet delighted a large audience at a number of the Woman's College lyceum course.

On Monday afternoon Miss Mittie Morris entertained the members of the Dramatic Club in the college parlors.

Friday afternoon Mrs. Batson entertained the members of the faculty at a picnic luncheon.

Saturday night Miss Mize entertained the members of her Sunday School class in the parlors of the Industrial Home.

We have received our envelopes from the Sunday School Board for our weekly contribution, and last Sunday was our first Sunday in trying out the budget system. We hope that we shall be able to carry this system out successfully. Our pastor, Brother Green, is very anxious for our church to be one of the most progressive in the State. Brother Green gave us two splendid sermons last Sunday, a thing, however, which he is in the habit of doing.

Our second term examinations come next week, and we will then begin our third and final term.

At the last meeting of the Mississippi Home Economic Association at Columbus, Miss Annie Cook, our teacher of home economics, was elected president. The association will meet in Hattiesburg next year.

Hon. Alexandria Curry, county attorney of Forrest county, made a much appreciated address to the student body Saturday morning at chapel. We have had quite a number of visitors at the college this week and we are always glad to have any of our friends who happen to be in the city or are passing through to call upon us.

J. L. JOHNSON.

#### A WASHINGTON TELEGRAM.

Nineteen seventeen will be ever memorable in prohibition annals. The Supreme Court decision, January 8th, sustaining the Webb-Kenyon act, was a veritable challenge to the nation to destroy the liquor traffic as a menace to the public welfare. Congress immediately responded and notwithstanding calendars crowded with vital legislation, enacted prohibition laws for Porto Rico, Alaska, the District of Columbia. The anti-liquor advertising and so-called bone-dry acts additional. Prohibition legislation for Indians provided ten thousand dollars extra for the anti-alcohol congress and adopted other legislature of minor importance. Nothing but the congestion of legislation caused by threatening war prevented a vote on these resolutions for national prohibition. These far-reaching victories were made possible by loyalty of the churches which gave united support to the prohibition leaders in and out of Congress. We now call with confidence for a united drive to secure the passage of the resolution to submit national prohibition and other prohibition legislation. Final victory is in sight.

JAMES CANNON,  
A. J. BARTON,  
WAYNE B. WHEELER,  
Legislative Committee.  
EDWIN C. DINWIDDIE,  
Legislative Supt.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

All together now for home and foreign missions.

There is only one fear a brave man should have, and that is the fear of doing wrong.

God accepts obedience without emotion, but He cannot accept emotion without obedience.

Usefulness is the test of love. Do we love Christ when we are not willing to forego an evening's amusement or to do without something we really do not need to help His cause?

God is still revealing Himself to His children in the opening of the kingdom. He is continually making known to them what He wants done. If this were not so, nothing could mean what was not specifically mentioned and called by name in the Scriptures. Neither could there be progress in the kingdom. The two things are to be determined, if we would know whether the movement is of God or not, (1) does it glorify Christ? (2) is it in line with the teaching of the Scriptures? God can and does reveal to His people the best methods for doing His work. These methods may not be mentioned in the Scriptures, but they fulfill the conditions mentioned above. Let us test the spirits but let us test them by the Scriptural standard and not our own opinions.

### God's Call.

All ye  
Weary,  
Come, for with me is rest  
Come to me,  
Learn of me;  
Mine, of all yokes, is best.  
Meek ye shall find me and lowly in heart,  
Loads shall be lifted and cares shall depart.  
Sin and its discord cease;  
Light my burden is,  
Peace my guerdon is,  
Peace!

### God's Command.

Go ye  
From me  
Wherever men are found;  
I will be  
E'en with ye  
Unto time's farthest bound.  
Tell the good tidings with heart all aglow;  
Sins that are scarlet I wash white as snow.  
My life for all I gave;  
Lost ones cherishing,  
Save the perishing;  
Save!

### A Man's Ministry.

The lure of the gospel is the lure not of wages, not of leisure, not of prestige, but lure of things to be done, which if left undone this world would be like a wreck along

the shores of the universe. If the gospel be not utterly necessary, it is utterly unnecessary. There is no half-way permission or commission to those who preach. Man is so great and so lost in the theory of Jesus as to lift all that touches him into the supreme passion of the world. Unless a man feels this like the hack of a sword or a fierce jab of a spear, he must not preach. He is not big enough to preach to whom this gospel is not supremely great. Except a man's ministry be momentous, he himself is trivial. If a body kept a lighthouse on a bleak coast, shut up of storms and prisoner of dangers, could his manual toil ever become bitter or commonplace, if so be that the keeper knew that on his fidelity to keep the lamp lit depended the safety of fleets of ships? The days might be wintry, dreary, dark, monotonous; the coast might be one barren stretch of sand; the lighthouse might shiver to the waves' onset crash on crash; the ice floe might clinch around slow and ruthless, but this would only clamp his lips a little firmer for his resolute task, to keep brave ships from grim catastrophe. The value of his deed makes his whole life one epic achievement. What think you, preacher, is your task sublime?

### Our Preacher Schools.

Our theological and training schools have been very successful. This is in spite of the weather. I do not know when we have had a longer siege of unfavorable weather than during the latter part of January and all of February. In spite of this, however, the attendance upon these schools has been good.

It has been a deep regret to me that I have not been able to attend these schools. But the information that comes justifies the undertaking, and I feel satisfied that by proper management we can make them great forces in our denominational life. So far this year there have been Bible and training schools at the following places: Eru, Tupelo, Hattiesburg, Laurel and Newton. We have held in addition to these a school for the colored preachers at Jackson College. This week the last one is being held at McComb City. The prospects are fine for a large attendance there. In all the schools we have reached about two hundred pastors. In the Negro school we have had about one hundred in attendance. We hope next year by pushing the programs and getting our plans laid in advance to reach practically all the preachers in the State of Mississippi.

We have urged in each place for the preachers in attendance to organize so as to make the school permanent. Everything must have local support and in order for these schools to become permanent, effective and efficient, it is necessary for the preachers in the territory in which the school is located to take hold of the matter and push it vigorously. Our board will co-operate, I feel sure, next year with the pastors in putting

on the program and we hope to be able to make the program more effective. We learn things by experience and having more time to make preparation we should succeed in putting on a more effective program.

We have only one thing in mind in these schools and that is helping our pastors into larger visions of the kingdom and of kingdom work. Every preacher is a kingdom man. He may belong to a local church, but the thing he is working for is our Lord Jesus and working for the King he becomes a kingdom agent. The six hundred pastors in Mississippi are working for the same end, or should be. They serve the same Lord. Their interests are one, or should be, and their efforts should be blended so as to make the work of each more effective. We hope in these schools to get together and study God's work and methods and by coming to look at things from the same viewpoint, do the very best kind of team work. With every pastor in Mississippi pulling with all his might, there is no doubt as to the final issue. We can make Mississippi a Baptist empire for world conquest. Let us do it.

### Sunday School and B. Y. P. U. Convention.

Take notice, every one. The Baptists of Mississippi will be gathering from every part of the State to Pontotoc for a Sunday School and B. Y. P. U. Convention on the 13th, 14th and 15th of March.

This is an event of importance. For two years we have been working at the formation of a distinctively Baptist Sunday School and B. Y. P. U. organization in this State. Our purpose in this organization is to gather together Baptist forces to do Sunday School and B. Y. P. U. work in a Baptist way.

This convention is the meeting place of all our workers for conference and enthusiasm. We want to lay our plans for the coming year. We want to gather enthusiasm for the work.

Every pastor ought to be present for his own good. He ought to bring his Sunday School and B. Y. P. U. workers for their good and for the good of his church. It will be easier to be the pastor of the church if the Sunday School and B. Y. P. U. workers in that church have gotten a vision of what it means to be a member of the church and a worker in the Sunday School and in the B. Y. P. U. departments.

Every Sunday School and B. Y. P. U. worker ought to be present. He owes it to himself, to his Lord and to his church to equip himself for the best possible service. A broader vision is one of the essentials. We must know more than we do know if we expect to make progress. And so the appeal rings out to every worker and challenges him.

Let us all go. We need to think things together. Team work is essential. If we are going to make Mississippi a Baptist empire; if we are going to carry out our five-year program; if we are going to lead the galaxy of states in the Southern Baptist Convention, it is necessary for all of our forces to be enlisted in the task and for all of us to work together at one common job. Let us, therefore, gather from all the ends of the State.



Let every church send its pastor, every Sunday School send its superintendent, every B. Y. P. U. send its president. Let everybody that can go, go. Let us make glad the heart of Brother Holcomb by coming in crowds and throngs and hosts. Let us make glad the hills of Zion by the shouting of victory as in unison we sing to Him who is our King.

Let every Baptist go to Pontotoc for the Sunday School and B. Y. P. U. Convention, March 13, 14 and 15.

**THE HEART OF THE GOSPEL OF JOHN—FIVE GREAT WORDS**

John T. Christian, A. M., D. D., LL. D.

**LIGHT; OR THE ILLUMINATION OF THE BELIEVER.**

**II.**

3. Jesus Christ is the Light of the world. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light that all men through him might believe. He was not that Light, which lighteth every man that cometh into the world" (1:4-9).

Jesus was the Light of men. Light is mysterious in nature, ineffably bright and glorious, everywhere present, swift-winged, undefiled, and undefiable. Light is the source of life, of beauty, of manifested reality, of warmth, comfort and joy, of health and of power. Without it the world would be but a mass of coldness and death. What light does for the natural world, Jesus does for the world of man for mind, soul and spirit. He reveals God and heaven and truth; he shows the way; he cheers, comforts, vivifies, renews.

Jesus always demanded that the people should judge of him and his works on the ground that he gave light to the world. When, on one occasion, the people were disposed to cavil and criticise Jesus answered them, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light. These things spake Jesus, and departed, and hid himself from them" (12:34-36).

He gave the same answer to the rulers that he gave to the common people. He was the light of the world. Jesus had gone up to Jerusalem to the passover. On one day of the feast he used the splendid ceremonial of the water, in the golden pitcher, from the pool of Siloam, to symbolize the fact that he brought the true water of life. On the next day he used another part of the ceremonial to call attention to the fact that he was the Light of the world. "He was seated at that moment in the treasury—either some special building in the temple so called, or that part of the court of the women which contained the thirteen chests with trumpet shaped openings into which the people, and especially the Pharisees, used

to cast gifts. In this court, and therefore close beside him, were two gigantic candelabra fifty cubits high, sumptuously gilded, on the summit of which nightly during the feast of the tabernacles, lamps were lit which shed their soft light over all the city. Round these lamps the people, in their joyful enthusiasm, and even the stateliest priests and Pharisees, joined in festive dances; while, to the sound of flutes and other music the Levites, drawn up in array on the fifteen steps which led up to the court, chanted the beautiful psalms which early received the title of "Songs of Degrees." In illusion to these great lamps, on which some circumstance of the moment may have concentrated the attention of the hearers, Christ exclaimed to them "I am the Light of the world" (Canon Farrar). These lamps only shined in Jerusalem; Jesus Christ shined for the world. The Light of the world is Jesus.

Jesus performed one great sign to illustrate that he was the Light of the world. This was a critical point in his teaching. The ninth chapter of John is given to the revelation of the opening of the eyes of a blind man. The man was blind from his birth. He had doubtless attracted the attention of the Savior but that is not the reason given for his cure. His eyes were opened "that the works of God should be made manifest in him" (v. 3). "I must work the works of him that sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the Light of the world" (vs. 4-5). The conclusion reached in the miracle is, "If this man were not of God, he could do nothing" (v. 33).

It is a pathetic thing to be blind. We all remember the lines where Milton deploras his loss of sight:

"Seasons return, but not to me returns  
Day, or the sweet approach of even or morn.  
Or sight or vernal bloom or summer's rose,  
Or flocks, or herds, or human face divine;  
But clouds instead, and everduring dark  
Surrounds me. From the cheerful ways of men

Cut off; and from the book of knowledge  
fair,

Presented with a universal blank

Of nature's works, to me expunged and  
raised

And wisdom at one entrance quite shut out."

But Milton saw more than many men who have eyes. Charles Mackay has a poem in which Milton, blind to the blue sky, sees the bowers of Paradise; and Beethoven, Music's Great High Priest, deaf to all sound, yet in his soul hears "jubilant hymns and lays of love."

"To blind old Milton's rayless orbs  
A light divine is given,  
And deaf Beethoven hears the hymns  
And harmonies of heaven."

This blind man, who was cured by Jesus, furnished an acted parable for all ages. Jesus Christ illuminated the darkened understandings of men. The light of the material world is the sun, "and the sun is a perpetual illustration of what Jesus is doing in the moral world. The rays from the sun are

of three kinds, differing from one another probably only as to the length of the waves of which they are composed. (1) Light rays. Nearly all the light we receive comes from the sun. Even the moonlight is but reflected sunlight. Even when we are in the shade, or in the house where we cannot see the sun, the light we receive is sunlight, dispersed from the particles in the air, reflected from all things around us, even the light of our lamps and gas burners is but sunlight which has been stored up in the earth. So it is that all of our spiritual light, from whatever source it seems to come, is really from God. Our white sunlight is composed of thousand-fold variety from the pure light of Christ, reflected from our manifold natures, needs and circumstances. The light drives away darkness, shows the way, reveals heaven, goodness, God, the future; it fills the world with beauty and glory. (2) Heat rays. Nearly all of the heat in the world comes directly or indirectly from the sun. The fires that warm us and are the source of power are from the wood or coal in which the heat of the sun has been stored. Such is God's love to us in Jesus Christ, bringing cheer, warmth, and blessing. (3) Chemical rays, which act upon plants, and cause the movements of life. These rays are in a sense the source of life the instrumentality of life. So Christ is the source of our spiritual life. Light, love, and life all come from him, as the bringer of light and truth from the Father of Light.

**BLUE MOUNTAIN BREEZES.**

This is March the third. Thirty-two years ago today I became president of Blue Mountain College. That was March 3, 1885. Of the thirty-two years that have passed since then, nineteen of them have been spent with Blue Mountain College and thirteen with Mississippi College.

I took charge of Blue Mountain College as president on my twenty-seventh birthday; this is my fifty-ninth. It is said that when Gladstone was 84 he made a speech that stirred the whole world. The papers said that it had all the clearness of vision, logic of thought and fire of delivery that characterized his speeches of 40. To say the least, he remained an efficient statesman until he retired from public life at 84.

Well, I cannot hope to be as efficient as Gladstone, but some of the boys used to think that I could be "as long-winded as any body." But think of it! Only twenty-five more years of active service! "So little done, so much to do." And if perchance the time should be shortened, how vastly much must be left undone!

But the blessings have been many and the friends have been many and the Lord has been good.

Our schools here have had a big siege of measles, but the trouble seems about over and as the flowers and the birds return, the girls and boys and teachers seem happy and hopeful.

Summer State Normal, June 4 to July 13.  
Encampment, July 15-22.

Blue Mountain has a cordial welcome in store for both.

Cordially,  
W. T. LOWREY.



**Mississippi Woman's Missionary Union Page**

MISS M. M. LACKEY, Editor Jackson  
 MISS FANNIE TRAYLOR, Auxiliary Leader Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford  
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School Hattiesburg  
 MRS. B. E. KENT, Personal Service Leader Forest  
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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Have you organized a Dollar Club in your church for the Training School? If not, will you not take it up at once? I am sure you have received the literature that will help along this line. Should you need more, send at once to the office in Jackson and we shall be delighted to send it.

Once again we mention why Mississippi Baptists should feel a very special interest in this our beloved Training School — because a Mississippi brother and foreign missionary, Brother Simmons, first suggested such an institution. Let our State loyalty, as well as our loyalty to our Training School, be an incentive to us to do great things for the school.

We want the Dollar Clubs for the school in every church in the State. But beyond this we do earnestly beseech those among our number, both men and women, whom the Lord has abundantly blessed with this world's goods, to make some large gifts. There are those who could easily give from \$500 to \$5,000 to this cause—and be greatly blessed in the giving.

To those who attend the Southern Baptist Convention: Please send in your names if you wish to go as delegates.

The topic that our women will study this month is "And Samaria" or home missions. May we become so familiar with the needs of our homeland during this period of study that we will be willing to put our individual best into it.

Dr. Henry Van Dyke says:

"Love of God and love of country are the two noblest passions in a human heart. And these two unite in home missions."

The executive committee of the W. M. U. of Mississippi met February 26th, in its regular monthly meeting. The corresponding secretary and young people's leader both made reports of the work done during the month. Many things of interest to the work were discussed. The meetings make us feel anew the bond of sympathy and fellowship that exists among His workers.

We were glad to have the superintendent of Central Association, Mrs. Fred Hammack, to meet with us.

"Right proud and most sincerely thankful are we to announce that the Good Will Center had a Christmas gift from the State

W. M. Societies of a lovely "brand" new piano. Mrs. Jefferson Kent, of Forest, State W. M. U. personal service chairman, led and directed the movement to present "Good Will Center" with a piano. Could all who had a part in this lovely gift know the brightness and joy it gives at Good Will Center they would be, Oh, so thankful for a part in this gift" (clipping from a Meridian paper).

This piano has not been paid for in full, we have received only half the price of it. We trust you who have not had a share in this gift will count it a privilege to send a small offering that we may be able to cancel the debt.

Several members of the Training School alumnae decided to surprise Mrs. McLure with a Valentine for the new building. This is a copy of the note of expression from her to those who had a share in this Valentine:

"I am surely a doting old mother  
 Whose girls are all handsome and fine,  
 Since out of your love and affection  
 You've sent me a sweet Valentine.

With thanks and with joy unconfined  
 I greet you, in gratitude deep,  
 For these rooms you are building for me,  
 Of you, in their beauty will speak.

In each nook and each corner I'll see  
 Your dear faces upturned at my call,  
 And your voices and steps I will hear  
 As of yore, when you filled the old hall.

So I thank you, dear girls, one and all  
 For this proof of your loyalty true;  
 And I pray that the joy you have given  
 Will rebound in full measure to you.

I am sending the Valentine of \$109.20 to Mrs. Lowndes to be credited to the Alumnae. Oh, joy!

We observed the Week of Prayer for the first time here the second week in January. We had three services and they were very instructive and spiritual. Although it was something new in the work here, it was right well attended, and those that attended and took part seem to be more interested now. We feel closer to each other and stronger in the work. I feel that we are able to do a greater work for our Master. All phases of the work seem to be holding up fine. We are doing a great deal of personal work, and that is causing much interest.

The book of programs is filling a long-felt need. The programs are fine and having the book as a help takes a great deal off the busy and overrun pastors' wives, at least I've found it so.

MRS. N. A. EDMONDS.

**CHRIST'S SECOND COMING.**

There is no subject so vital to the Christians of today as that of the second advent of the Savior. The gladdest time of all the world's past was when Jesus was born in Bethlehem of Judea; but few were prepared to join in the glad refrain. The darkest

day, the blackest hour of the Messianic age was when Jesus expired on the cross, at the hands of His beneficiaries. From that dark hour, criminality leaped into new and spacious bounds and has gained in predominance until the crucial apex is nearly reached, when it, and the perpetrators shall be destroyed by the brightness of His (Christ's) coming. Another glad day is near at hand that will totally eclipse the past, and a universal glad joy will sweep the earth-world. The work of all the ages, of God, angels and men, has been to the end that a kingdom of perfect righteousness be established on earth. Four thousand years of preparatory work was required for the first coming. Nearly two thousand years of propagatory work, with its crystalizing development for a second coming is now at hand, and, Oh, what joy and bliss it ought to bring to the humble followers of Jesus. Anything else but the utter destruction of sin and wickedness, together with their perpetrators, and the permanent establishment of a kingdom of righteousness on earth, would be victory for the devil and defeat of God. The old "dogmatical" of a great big flat world with a burning hell of fire and brimstone underneath, with a heaven far beyond the starry regions, no one knew where, is on the verge of explosion and a saner conception of God's dealings with humanity is finding favor with the great student body of Biblical research. The inheritance of the earth as an everlasting habitation for the saints is associated with every promise made to His people, either directly or indirectly. It was in the divine purpose of God from the creation to establish a kingdom of willing subjects over which He would reign in righteousness and love, and to that end all of His providences and dealings tend, and the second appearance of Christ on earth will be the signal of completion of that stupendous work. This in no way nullifies the law of rewards and punishments, but rather confirms them. But it does abrogate the idea of personal transition from this to another world unknown. Right here on this earth, where we were born, where we have lived and where we will die is where we will also be resurrected and come forth — "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The world in her folly has been sowing for these six thousand years and Oh, what a harvest is now ready for reaping, which has been in progress for thirty months in Europe and is gradually widening as the ripening process develops. In every great calamity of the ages where God's people willed to be rescued, He has made a way for their escape. He is just the same today, praise His holy name. The final promises, and prophecies of Christ's second coming is now being fulfilled and every Christian should be on the alert, with a lamp in every window, with watchful and prayerful waiting. Joy and gladness should characterize every Christian life as a sacred evidence of love and loyalty to the coming King.

J. H. HUTSON.

Barto, Miss.



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## MEDICINES, LIKE MEN HAVE CHARACTER

From their fine outward appearance, through the various elements of strength that go to make up the standing of a remedy, including the final and absolute test—does it "make good"?—does it cure?—Hood's Sarsaparilla and Peptiron Pills conclusively prove every day that they are medicines of the highest character.

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## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### M. R. APPLING.

As the evening shadows had just gathered about the home, on February 26th, and as the sombre curtains of night were being drawn about the earth, and all nature was seeking repose for the night, Brother M. R. Appling, of Scobey, Miss., fell asleep in Jesus. Like one who wraps the draperies of his couch about him and lies down to pleasant dreams, so our dear brother fell asleep to awake on the resurrection morn.

Brother Appling was 68 years of age, and was a deacon and faithful member of the Scobey Baptist church. He counted his friends by the score. He was a splendid type of the true citizen. He was a good husband and father, and the pastor's friend.

W. I. HARGIS.

### MRS. E. J. HAILLS.

Whereas, God in His infinite wisdom and love has seen fit to call to her eternal home, Mrs. E. J. Hailhs, our loved friend and veteran member of the Utica Baptist church and Woman's Missionary Union, having outlived almost all of her generation, therefore, be it resolved

First, that in the death of Mrs. Hailhs we have lost from our midst a woman of purest Christian character, one devoted to her church and all of its institutions, who never missed an opportunity to attend them, who found her greatest happiness in prayer and reading our Lord's message and promises to us.

Second, that we extend to her family, our truest sympathy and commend them to her Heavenly Father who has promised to take care of those who commit their ways unto him.

Third, that a copy of these resolutions be sent to the family, one spread on the minutes of the Woman's Missionary Union and one sent to The Baptist Record for publication.

Respectfully submitted, by the Woman's Missionary Union.

MRS. M. C. MIMMS,

MRS. W. C. WINTER.

Utica, Miss.

## NEWS IN THE CIRCLE

MARTIN BALL

Pastor B. A. Sellers has resigned the East Florence church, after fifteen months' labor. His future plans have not been made known.

Rev. John W. T. Givens, of Greenville, Ky., has accepted the enthusiastic call to Princeton, same State, and began work there March 1.

Rev. R. H. Tandy, so well known and loved in Mississippi, has been chosen president of Bethel College, Russellville, Ky. He has been field representative of Bethel College since 1915.

A great revival has just closed at Summit, N. C. Evangelist Geo. Sebastian conducted the meeting. Twenty-eight were baptized. Many others will join. The church was wonderfully revived.

The church at Clarksdale is moving on nicely—the best congregations in the history of the church. A splendid young woman joined us last Sunday. The Sunday School is prospering and prayer meetings are growing.

Dr. H. K. Carroll has published his religious statistics for 1916. Southern Baptists show a net gain of 93,994. He gives the number of Southern Baptists as 2,800,000. The total number of Baptists in this country, 6,500,000.

Dr. F. F. Gibson, of Bowling Green, recently assisted Pastor R. G. oBwers, of Paducah, Ky., in a great meeting, in which there were sixty-two additions—more than fifty by baptism. Gospel Singer E. L. Wolslagle led the music.

Dr. Austin Crouch, of Murfreesboro, Tenn., recently conducted an exceedingly interesting meeting for Pastor J. D. Adcock, at Tallahassee, Fla. Thirty-two new members were received "and in every way the church seems revived."

There is much money in the Delta, but little of it in Baptist control. While the country was settling up, others came in and took the lead. The few Baptists who have any money, as a rule, are holding to it. Some notable exceptions.

The American Baptist Publication Society has elected Dr. Guy C. Lamson to succeed Dr. A. J. Roland, general secretary. Dr. Roland has occupied this position for many years. It is stated that Dr. Lamson is well qualified for the position.

We were sorry to learn that Pastor W. J. E. Cox, of Pine Bluff, Ark., is at the John Hopkins Hospital under treatment. We trust he may be soon restored to health and permitted to return to his work, which he is prosecuting so successfully.

Evangelist P. G. Elson, who is aiding F. W. Benjamin in a meeting at Glenvil, Neb., writes, "This church has never had a church 'fuss.' At last I have found a model Baptist church." It would be refreshing to worship with them.

While the Baptists of Kentucky were rejoicing over the thought of Dr. Preston Blake going to Richmond, the Southside church, Birmingham, Ala., persuaded him to rescind his resignation, and now he will remain in Birmingham. So it goes.

The Protestant Episcopal church of the United States has raised \$6,500,000 as a pension fund for aged ministers. Andrew Carnegie gave \$324,000 cash. Each minister, after he passes 68, receives \$600 annually. A widow of a minister receives \$300.

Dr. C. V. Edwards, formerly the successful pastor at Greenwood, has just closed the work in his church for 1916. One hundred and fifty-five additions brings the membership up to 670. Total gifts for the year, \$13,923.04—\$5,935.07 for benevolence and missions.

What a shock came to all of us

The Cold That Comes from Being Overheated

is often checked by Luden's. Relieves dryness in the throat. Sweetens the breath. In the Yellow Package—5c. W. M. LUDEN, READING, PA.

**LUDEN'S**  
MENTHOL CANDY COUGH DROPS

when the papers announced the death of Dr. Edgar E. Folk, editor of the Baptist and Reflector, Nashville, Tenn. He was one of the most influential men of the Southern Baptist Convention. It will be difficult to secure a worthy successor.

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A GEM

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There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots. Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

### Self-Poisoning

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles, 50c. Manufactured by Van Fleet-Manfield Drug Co., Memphis, Tenn.



### OUR OFFER

\$10.00 for the largest Ponderosa Tomato grown from our seed. With \$1.00 worth of Garden or Flower Seeds ordered from our New Catalog we will send free one package of the Ponderosa Tomato, the largest of all tomatoes in cultivation, delicious flavor, Color Crimson Purple, excellent for home and shipping. Give it a trial. Send for Catalogue to-day. Prize awarded September 1st, 1917. Affidavit from weigher will be accepted.

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## Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for March 18.

**JESUS SAVES FROM SIN.**

John 8:12, 28-37, 56-59.

Golden Text: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Connection with last lesson.—The discourse of Jesus on the Bread of Life had a sifting, testing effect. It brought on the crisis in Galilee. The multitudes were offended at His teaching. Even "many of His disciples went back and walked with Him no more." The twelve adhered to Him. Jesus continued some six months in Galilee during which time occurred the transfiguration. The occasion of His going to Jerusalem now is the feast of the tabernacles. Our present lesson occurs after the close of the feast, as Jesus lingers in Jerusalem a few days teaching the people.

The lesson is a dialogue between Jesus and the Jews, in which Jesus throws a flood of light on some important questions.

### I. The Question of Light (vs. 12-20).

The one topic of conversation during the feast days was Jesus "whose father and mother we know." All Jerusalem was in a fever of excitement. Some thought Him a good man; others said He led the multitude astray. Some thought Him to be the prophet, or the Christ; others said He had a demon. Efforts were made to arrest Him, but the officers went back saying, "Never man so spake." The feast had closed, leaving a question-mark in the popular mind about Jesus. He continued to teach publicly. Read chapter 7.

One by one, Jesus took up Old Testament types and interpreted them in terms of Himself. He is the true Bread foreshadowed in the manna of the desert. He is the smitten Rock from which flows living water. He is now the Light of the world foreshadowed in the pillar of fire which was a guide to the children of Israel in the wilderness. One feature of the feast of the tabernacles was to keep some "colossal golden candlesticks lighted in the court of the women," commemorative of the pillar of fire by night. Under these bright commemorative lights Jesus stood and proclaimed "I am the Light of the world. He that followeth after me shall not walk in darkness but shall have the light of life" (v. 12). This statement was shocking to the Pharisees who fancied themselves the true light. Two vicious attacks are made upon Jesus. He witnesses to Himself, "Thy witness is not true" (v. 13). Then they brand him

as a bastard, "Where is thy father?" (v. 19). But these charges do not destroy the Light.

We do well to know what Jesus meant when He said, "I am the Light of the world." John says, "God is light." Christ says of redeemed men, "Ye are the light of the world." John says again, "In Him was life; and the life was the light of men." These statements bring us closer to the truth. Light inheres in divine life, is characteristic of it, is the effect of it, disclosing what is true and false. Jesus is the Light of the world in that He is God, being full of divine life. He is the Light in that He is the revelation of God to men. He is the Light in that He is the truth of God of men. He is the Light in that He is the way of man to God. So the Light of life, the Light of revelation, the Light of truth, in Jesus Christ is thrown out upon the world's sin-darkness, and the way home, the Way to God, is so illumined that a wayfaring man though a fool need not be mistaken.

### II. The Question of Freedom and Slavery (vs. 31-48).

It is interesting to note here the persons to whom Jesus addresses this part of His discourse. It is to those Jews who had believed Him (v. 31). These are not the same persons as those of verse 30. Here they believe into (eis) Jesus. Some believed Him. This attitude is very different from that of believing into Him. Both classes are present, but Jesus addresses especially those who had believed Him, that is they "acknowledged His claims to the Messiahship, but interpreted by their own prepossessions."

1. True freedom. Jesus talks to these "believers" about true freedom. The way into this freedom is true discipleship which is evidenced by abiding in His word. These "believers" had started well. They had believed His words. They must do more than believe His words—they must abide in them which transforms "believing Him" into "believing on Him." Such disciples (learners) shall know the truth and the truth shall make them free (v. 32). Their true freedom lies in knowing the truth about Him as God's revelation and way of salvation for them. Their true freedom lay also in yielding themselves to Him as the Messiah-Savior (v. 36).

What is the nature of this freedom? Evidently these "believers" did not understand. We be Abraham's seed, and have never yet been in bondage to any man" (v. 33). How about the Egyptian bondage? How about the Babylonian bondage? How about the Roman bondage at that time? But Christ referred to none of these things. Paul lay in the dirty dungeon of Philippi, with his feet fast in the stocks. How about his freedom? Listen at those songs of praise at midnight. Soul freedom! Put the stocks on the soul of Paul, if you can. He has overleaped prison walls. "If the

## Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho peels off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking, and, of course, has no freckles.

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Both children and grown-ups, with coughs and colds, are all the better for a dose of Foley's Honey and Tar at bed time. It wards off croup, stops tickling throat, and hacking coughs, and makes an otherwise feverish, sleepless night of coughing and distress, a quiet and restful one.

BROWNSVILLE, TEXAS, Mr. Chas. Baker, writes: "My wife would not think of using any other cough medicine, as Foley's Honey and Tar is certain to bring quick relief. It is especially effective in cases of bad coughs, and we give it to our children and recommend it always as a safe remedy, for it contains no opiates."

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Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise; splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back, can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour bile and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter pound of limestone phosphate will cost very little at the drug store, but is sufficient to make anyone who is bothered with biliousness, constipation, stomach trouble or rheumatism a real enthusiast on the subject of internal sanitation. Try it and you are assured that you will look better and feel better in every way shortly.

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Here is an absolute remedy for ingrowing toenails. Hall's Ingrowing Nail Remedy quickly and permanently ends ingrowing nails. Positively guaranteed by money-back offer. Sold by druggists or by mail postpaid for 50c, from

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### APPENDICITIS

If you have been threatened or have GALLSTONES, INDIGESTION, GAS or pain in the right side, write for valuable book of information. FREE L. E. Bowers, Dept. 10, 219 S. Dearborn St., Chicago

Son shall make you free you shall be free indeed."

2. Real slavery. Those "believing" Jews facied themselves free. They thought only of physical servitude and falsified about that. Christ points out the real slavery is that of sin, "Whosoever committeth sin is the slave of sin" (v. 34). Sin shackles the soul. Three things about sin—servitude need emphasis. First, it is deceptive. Though the most galling form of slavery, yet men boast of their freedom when bound hand and foot. Second, the devil is the slave-master, the slave-driver. Jesus uses a piece of fine argument to show those Jews this fact. They claimed Abraham as their father and yet they wanted to kill Jesus. "If ye were Abraham's children ye would do the works of Abraham" (v. 39). Physical kinship is no proof of spiritual kinship. Abraham believed God but they refused to believe Him. They did the works of their father. "Well, God is our Father then." Here is the clinching argument: "God is my Father. "If He were your Father, ye would love me" (v. 42). There is no spiritual kinship between Jesus and these Jews. At this point Jesus lays bare their spiritual ancestry, "Ye are of your father the devil "as proven by your works (v. 44). The case has been made out. They are not only in sin-slavery, but their slave-driver is the devil. Third, Jesus makes it clear that they are responsible for their servitude (vs. 44-48).

### III. The Question of Jesus and Abraham (vs. 49-59).

These "believers" now throw in Jesus' face the slur that He is an illegitimate child of Abraham, a Samaritan, having a devil. Rather unseemly conduct for "believers." They understand Jesus to claim to be greater than Abraham, stating that Abraham rejoiced to see His day and was glad. This statement calls forth an unbelieving criticism, they knowing Jesus to be not yet fifty years old. To this criticism Jesus responds with a marvelous revelation of Himself, "Before Abraham was born I am" (v. 58). Strange statement. What can it mean? He identifies Himself with the Jehovah of the Old Testament (Ex. B. 14, 15; 6:3), and asserts eternity of existence. To this agree John's words in the Prologue of his gospel, "In the beginning was the Word." The response of these "believing" Jews to the claims of the eternal Christ is found in verse 59, "They took up stones therefore to cast at Him."

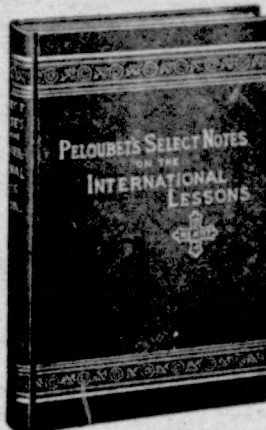
### Teaching Nuggets.

1. Sin blinds men to the light of God.—We look upon the loss of eyesight as unfortunate. It is. The absence of the soul's eye-sight for God is the most lamentable condition. Sin is the cataract that grows over the soul's eyes; sin is the thick cloud over the soul that shuts out the vision of God. Sin completely destroys ability to see God. Christ came as God's representative, God's revelation and dull, blinded hearts saw Him not.

2. Sin's deceptive slavery.—Men resent that servitude which enslaves the bodies of men. It is real to them. Satan's finest piece of deception is to put the shackles on the souls of

(Continued on page 14)

## Sunday School Helps For 1917



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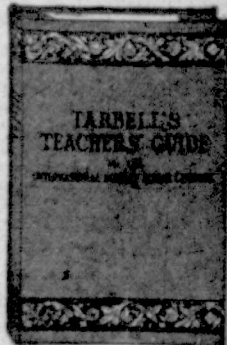
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Price, \$1.15 net;

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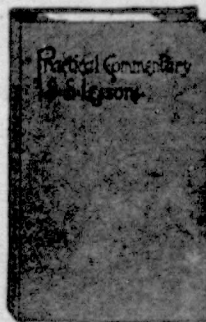


### Arnold's Practical Commentary

on the International Lessons

Price, 50c net;

Postpaid, 60c



### Coon's Self-Pronouncing Sunday School Commentary

Price, Cloth, 25c, postpaid; Morocco, 35c postpaid

### Torrey's Gist of the Lesson

Price, 25c postpaid



## The Baptist Record Book Store

Jackson, Mississippi



STATEMENT OF TEACHER TRAINING WORK FOR MONTH ENDING  
FEBRUARY 28, 1917.Department of Sunday School Education, Sunday School of Bard, Southern  
Baptist Convention, Nashville, Tennessee.

	Increase during Mo.				Total to Date			Post-Graduate Work to Date		
	Enrollments	Diplomas	Red	Blue	Diplomas	Red	Blue	Incomplete Diplomas	Complete Diplomas	Diplomas
Alabama	49	17	5		3070	577	301	64	19	
Arkansas	5	3	1		825	159	61	4	2	
Florida	20	1			715	106	42	7	2	
Georgia	20	1	1		3905	462	250	64	16	
Illinois	37	22			513	83	41	4	2	
Kentucky	19	13	9		4748	939	547	41	19	
Louisiana	4	1			1589	252	132	15	5	
Maryland	53				180	40	5			
Mississippi	32	10	5		3307	455	201	23	13	
Missouri	10	51			1258	235	108	14	7	
New Mexico					102	4	1			
North Carolina	141	22	1		3884	447	149	12	3	
Oklahoma	44	2	4		1547	207	109	19	10	
South Carolina	9	13	1		1396	132	77	4	3	
Tennessee	17	23	5	1	1942	472	229	61	21	
Texas	90	107	34	6	6874	1010	536	94	46	
Virginia	5	1	1		2054	330	141	10	2	
Dist. of Columbia					62	9	6			
Foreign	6	1			321	88	46	2	1	
Total	362	439	91	32	38292	6007	2982	438	171	

P. E. BURROUGHS, Educational Secretary.

## A NEW CHURCH FOR CLEVELAND.

We have sold our old church property to be applied to our new building. We held our last service in the old church last Sunday. It was a sad occasion for some to leave the old place where they had worshipped for so many years, but glad because of the prospects for a new building. We have burned the bridges behind us and are forced to build. We will occupy the court house until the church is finished. Work on the new building, we trust, will begin within the next two weeks. Contract will be let in a few days. Things looked rather dark three months ago,

Calomel Today  
Sick TomorrowDose of Nasty Calomel Makes You  
Sick and You Lose a  
Day's Work.

Calomel salivates! It's mercury, Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea. If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

but the Lord has opened the way and the building now is a certainty, unless some unseen Providence arises. Last year was a great year with us, having paid off all debts, paid for a splendid lot and had fifty additions to the church. We have a heroic little band of Baptists here who are growing in the grace of giving and in deeper spiritual living. Have organized a laymen's union on the plans of Dr. Henderson, which is proving a factor in the development of our laymen. We crave the prayers of the brethren that we may carry out our purpose to build a house for the Lord, one that will meet the demands of this growing place and be a monument to the devotion and sacrifices of a band of disciples who love to honor their Lord.

R. M. BOONE.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

## BLUE MOUNTAIN.

Last Sunday was a great day with us; the church was unanimous in ordering the finishing of the building by putting in twenty-five Sunday School rooms. This means when finished that we will have one of the best equipped churches in Mississippi.

We had a great time in Tupelo this week. The men were at their best, and much good done. Our new man, Brother Tull, was very helpful to us in giving his budget plan. The State Board did a great thing when they put Brother Tull to work—the right man in the right place. Dr. Cloar and people know how to care for visitors. It was good to be there. Yours for success,

W. E. FARR.

THE GENERAL ASSOCIATION  
CHURCHES.

Dear Brethren:

March and April are the months for taking collections for our mission work.

It is true these months are usually devoted to home and foreign missions, but our custom is to include our General Association work also. This is necessary for the support of our missionaries, who are in their work and we agree to pay them quarterly.

A good plan is to divide our collections into three parts — association, home and foreign. Our faithful contributions are mostly divided this way, so that we help all objects twice a year. We will need a good collection to meet our promises.

I hereby make a special appeal to all of our pastors and churches to make a special effort in raising funds this spring. We have until the third Sunday in April, including that Sunday, to raise the money. We suggest every pastor and church commence not later than the third Sunday in March, to raise these funds. Preach a sermon on missions and stress each feature of the work, giving all the information you can about them. Take a collection by subscription and give a month to pay it in. Let the deacons or some one specially appointed to do so, make a personal appeal to every member to give something, and that amount ought to be according to ability. The board will meet on Wednesday after the third Sunday in April at Sylva-rena church, Smith county, Miss., convening at 10 a. m. There will be a pastors' conference on the night before.

Let us remember that "the little" one may be able to give as important to him as "the much" of others. God does not require more of us than we are able to give, but what we are able, He requires to the last penny. I know these are hard times, but our "withholding more than is meet" has brought about this poverty. Leanness of soul and purse is always the result of our not giving to the Lord that which belongs to Him.

"Preach the gospel to every creature" is the command, and doing this according to our ability is the demand. We acknowledge the command, now let us meet the demand.

We want every pastor in our bounds to feel this is a personal appeal. Many of them make but little effort, if any, to induce their churches to give. Give them a chance by telling about our work and then ask them to give something.

JAS. E. CHAPMAN,  
Cor. Sec'y Gen'l Assn.THAT BOOKLET BY REV. L. E.  
HALL, OF HATTIESBURG, MISS.

Every man, woman and child that can read at all ought to read the three sermons contained in the booklet referred to. These sermons were preached on "The Signs of the Times," and deal with world conditions and the sins which are causing the death of nations. Actual cost of the booklet is fifteen cents. The postage is two cents. Send seven-teen cents to L. E. Hall, Hattiesburg, Miss., and it will be sent at once to the party ordering.

Turn Hair Dark  
With Sage TeaIf Mixed With Sulphur It Darkens  
so Naturally Nobody can Tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the musky mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound, is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

The Christian Index (Ga.) has been sold to a new company to be organized under the leadership of Dr. S. Y. Jamison, now pastor at Marietta. Dr. Jamison becomes the business head and managing editor of the new company. Dr. Graham will be associated with him as editor for sometime.

## Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

Evangelist T. T. Martin recently closed a great meeting at Farmville, N. C., J. E. Kirk, pastor. The pastor and people put it this way: "We have had the deepest gospel plowing in the history of this field." Dozens of people are changing their views toward the little Baptist church and are asking baptism.

GIVE "SYRUP OF FIGS"  
TO CONSTIPATED CHILDDelicious "Fruit Laxative" can't harm  
tender little Stomach, liver  
and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.



# Dark Sage Tea

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### SEMINARY NOTES.

March was ushered in all wrapped up in snow.

Brother T. L. Sasser and wife, of Brooksville, Miss., are the new comers among us for the second quarter. We gladly welcome them. Who will be next?

News comes that our Brother C. E. Dearman has been called to the Forty-first avenue church, Meridian. He is in Mississippi at this writing.

Rev. J. W. Weathersby, of Bay St. Louis, has completed his course and was awarded his diploma with the Th. D. degree this morning. He is now ready to enter the pastorate again. He ought not be allowed to leave Mississippi.

Since last we wrote, the Baptist Student Missionary Movement has held its second annual session with us. It was quite a treat. Most of our classes were suspended so we could attend. We were glad to welcome a number of former Mississippi friends and to meet others. Wish more Baptist students from Mississippi—from all the high schools and colleges, as well as from Baptist schools—had been here.

Dr. Mullins is expected to return from his vacation soon. He much deserved it, and has been resting during these weeks, down in the breezes of sunny Florida. We welcome him back among us.

The exercises of the Society for Missionary Inquiry held today were exceptionally fine. After the meeting of the several state groups all met in the chapel of Norton Hall, at 10 a. m. Dr. John R. Sampey presided and conducted devotional exercises. He read passages from Jeremiah and Ezekiel and talked about "common honesty" or "covenant breaking." It was very fine, but just as we expected.

Reports showed about 700 sermons preached by students during the month of January. A little more than \$122 given for missions today. Two letters from missionaries were read, one from Japan, another from China, with strong appeals for reinforcements. Lots of our men and women here and elsewhere want to go and are anxious to go. Will Southern Baptists pay expenses?

There were two addresses—one by Rev. J. L. Hart, who has for thirteen years been a missionary in Argentina. He told us about the people; what they were trying to do for them and with what success. He talked altogether out of his experi-

**THICK, GLOSSY HAIR  
FREE FROM DANDRUFF**

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

ence and observation. It was a most interesting presentation of the conditions in Argentina. The other speaker was Dr. W. Mosby Seay, the new pastor of the Fourth avenue Baptist church of this city. He spoke on the missionary task. He defined the message, showed what that message would do and what sort of a church would send that message. The message is the gospel; it gives dignity to manhood and convicts of sin; offers salvation. A church on its "knees" sends that sort of message. Many said, in some respects, the exercises were exceptionally good. It was good to be there.

Only three more months and this session closes. Our faces will be turning toward (?) somewhere. Many will go into the pastorate; others will come back in the fall.

Congratulations to the board in securing Brother N. T. Tull, as budget man. If he fails, well, you just can't "budget!" Better days for the kingdom in Mississippi are just ahead. We are happy at the prospects. Blessings upon all who love Him and serve Him in the home State.

Fraternally yours,  
J. R. KYZAR.

128 New York Hall.

### Small Wounds Often Fatal.

It is the little cuts, bruises, sores or burns that so often prove fatal by their being neglected and resulting in blood poison. There is no use taking any risk when a 25c box of Gray's Ointment will give you protection. A little of this extraordinary ointment, if applied at once to the effected part, will allay pain and heal the wound. For nearly a century it has been in daily use in a vast number of homes and its effectiveness is attested by hundreds of letters which we have received from those who use it. For sale at most drug stores. For FREE sample, write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

"My brother bought a motor here last week," said an angry man to the salesman that stepped up to greet him, "and he said if anything broke you would supply him with new parts." "Certainly," said the salesman. "What does he want?" "He wants two deltoid muscles, a couple of knee-caps, one elbow, and about half a yard of cuticle," said the man; "and he wants them at once."

**Sure! High Heels  
Cause Corns But  
Who Cares Now**

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. This suicidal habit may cause lock-jaw and women are warned to stop it.

A few drops of a drug called freezone applied directly upon a sore corn give quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freezone, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming, or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

IN A FEW DAYS WE WILL BEGIN TO FILL ORDERS FOR  
**TREASURY OF SONG**  
COLEMAN'S NEW SONG BOOK  
His Largest and Most Comprehensive  
320 Pages, 406 Numbers. One Book for All Services

### HERE ARE A FEW OF THEM

He Included Me	When Jesus Comes In	Keep Close to Jesus
Christ Is King	The Nail-Pierced Hand	Steady, Brothers
Dearer Than All	Sowing the Seed of the	All Hall, Immanuel
The Love Song	Kingdom	Saved, Saved
Pass It On	Send the Light	Happy Land
Jesus, Blessed Jesus	The Great Atonement	Twilight Is Falling
In His Keeping	No Light There	Hail to the Brightness
The Touch of His	Awakening Chorus	Let Us Pass Over the
Hand on Mine	Loyalty to Christ	River
True-Hearted, Whole-	Simply Trusting	When Jesus Comes
Hearted	There's Heaven in My	I Need Thee Every
Roll, Billows, Roll	Soul	Hour
There'll Be No Dark	Love Lifted Me	Meet Me There
Valley	Jesus First	The Sheltering Rock
Lo, Jesus Comes	I'll Be One	I Am Resolved
Sweeter As the Days	Standing on the	I Choose Jesus
Go By	Promises	Surrender All to
		Jesus

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Drug Stores.

**The WEEKLY BULLETIN**  
BAPTIST SUNDAY SCHOOL BOARD  
Nashville, Tennessee

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Let's Help Each Other.

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Order Part III for Second Quarter Use.

**BAPTIST SUNDAY SCHOOL BOARD**  
161 Eighth Avenue, North  
Nashville, Tennessee



## Glass of Salts Cleans Kidneys

If your Back hurts or Bladder Bothers you, drink lots of water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water — you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

## LEE'S SEEDS

ESTABLISHED 1898

Many acres of worn out soil have been transformed into valuable grazing land by planting.

Lee's Bermuda Grass Seed, 5 lbs. postpaid for \$2.00.

You can defeat the high cost of living by raising what you eat. Write for Catalogue of Lee's Seeds. They will please you.

LEE'S SEED STORE  
FORT SMITH, Arkansas.



**PARKER'S HAIR BALSAM**  
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

**HINDER CORNS** Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscor Chemical Works, Patchogue, N. Y.

## CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 39  
ESTABLISHED 1858  
THE C. S. BELL CO. HILLSBORO, OHIO

## 10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

## SUNDAY SCHOOL LESSON NOTES.

(Continued from page 11)  
men at the same time making them believe they are free. The drunkard boasts of his freedom. The gambler does the same. The sensualist thinks himself free. So does the liar, the thief. All boast of their freedom, not knowing themselves chained by Satan with iron bands.

3. The freedom which Christ gives. — Real soul-freedom comes only through Jesus Christ. There is no power that can strike the shackles of sin from the soul but Jesus Christ. Men have looked in vain to ethical systems. "There is none other name under Heaven given among men, whereby we must be saved."

## STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

## WORLD-WIDE SUNDAY SCHOOL NEWS, MARCH, 1917.

### Hens Tithing for Testaments.

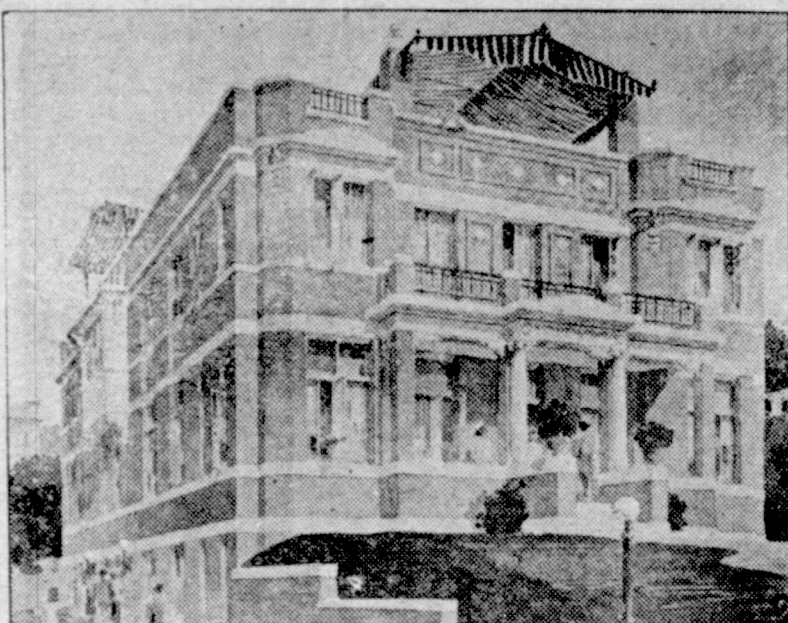
The custom of tithing has come down to us from the days of Jacob, when he vowed that "of all Thou shalt give me, I will surely give the tenth unto Thee." A unique form of tithing is suggested by a lady in Harrisburg, Pa., who recently sent in a contribution toward the second million Testaments for the soldiers of Europe, in response to the call of the World's Sunday School Association. The gift was accompanied by this explanation:

"I will tell you how I came to send this to you. I have sixteen chickens, and when they began laying eggs on the 16th of December, I told the Lord that I would give every tenth egg for His work. They have been doing splendid, and all my neighbors say they can't understand why they lay so well. They are all young and at first did not do so well. Last week I received fifty-nine eggs! I will not sign my name to this. The Lord knows, and that is all that is required."

We hope that each Testament provided by these Pennsylvania hens may accomplish as much as the one mentioned in the following story, which comes to us from an agent of the American Bible Society in Belgium:

"I must tell you something which is not yet known in our religious circles. The Belgian general, Leman, the generous defender of Liege, while a prisoner in Germany, received from a French minister (also a prisoner in the same camp) a volume of the four gospels, entitled 'Jesus of Nazareth, a Harmony of the Four Gospels.' Reading the book moved the celebrated general and converted his heart. He has requested to be allowed to take communion with his pastor, followed by eighteen other Belgian officers and soldiers. Henceforth the general is a member of our Evangelical church."

Dr. John R. Mott recently quoted these startling figures: "Forty million men and boys are now under arms in Europe; five million more suffering in hospitals, and six million prisoners." Contributions tow-

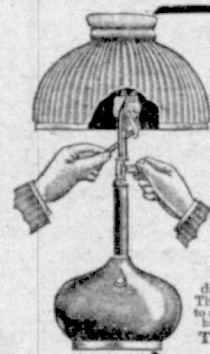


Address Superintendent

## MISSISSIPPI BAPTIST HOSPITAL

Corner North State and Manship Streets, Jackson, Miss.

Courteous and efficient attention to all medical and surgical patients. Owned and operated by the State Baptist Convention.



## Something New and BETTER! The "Quick-Lite"

Latest arrival in the Coleman Air-O-Lite family. No torch needed. Lights with common matches like any plain oil lamp. Makes and burns its own gas from ordinary gasoline giving a brilliant, steady, white light of 300 candle power or more than 25 oil lamps. Much brighter than the brightest electric light, safer than the safest oil lamp and cheaper than the cheapest candles. Here is freedom from flicker, freedom from dirt, grease, smoke or soot, freedom from trimming wicks and daily filling. The genuine Quick-Lite Lamp needs filling on an average only once a week.

## SAFE—First, Last and All the Time

The Coleman Quick-Lite is not only a beautiful lamp for any home, and very brilliant, but is absolutely safe. No danger if tipped over. The fuel can't spill—there is no danger of fire or explosion. The astonishing success of the Coleman Quick-Lite has induced imitation. Be sure to see that the lamp or lantern you intend buying is a genuine Quick-Lite. If your dealer does not handle, write us direct. Dealers and agents wanted everywhere.

THE COLEMAN LAMP CO., 46 N. St. Francis Ave., Wichita, Kans.

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ard the second million Testaments are coming in steadily to the office of the World's Sunday School Association, Metropolitan Tower, New York City. Have you sent yours?

#### Sunday School Membership Twice Doubled.

An increase in Sunday School membership from 1,800 to 8,000 in two years is the record of the Bulacan province of the Philippine Islands, about twenty-five miles north of Manila. During the past year there have been more than 2,500 conversions in the same district. This has been almost if not quite duplicated in two or three other parts of the islands.

Rev. J. L. McLaughlin, secretary for the World's Sunday School Association, states that he believes the Philippines are on the eve of the greatest evangelistic movement that has ever been seen there. Now, as never before, the entire missionary forces are becoming intensely interested in the forward Sunday School movement which has been going on during the past two years with the results mentioned above.

At the close of a quarterly conference held recently in the Bulacan district, the crowd had been dismissed, but they all sat around talking and asking questions until after eleven o'clock. Finally thirty young students expressed their desire to join the church then and there, and enroll themselves into a study class. They said they had belonged to a crowd which for some time had gloried in the idea of being free thinkers, "not hampered by religious beliefs," but they had been watching the Protestants, studying the Word, and had become convinced that they were wrong. "These things," said Mr. McLaughlin, "are better than tonics or vacations."

#### Korean Men Eager for Bible Study.

From January 4-17, the men's winter Bible class held its annual session in Pyongyang. Six hundred and seventy-five men paid the enrollment fee of ten sen (five cents) for the two weeks of Bible study; and in addition, 138 students were enrolled in the Bible institute which began the same day and continued one month longer. The regular college and academy curriculum was suspended, and 246 of these students were enrolled, making a total of 1,059 men and boys in attendance.

A group of about 150 men who were especially interested in becoming better teachers put in an additional hour each day in a normal class. These men expect to give from one to three weeks' time free, teaching local Bible classes throughout the Pyongyang territory.

Daybreak prayer meetings were held during two weeks of the Bible conference. Six hundred men attended the first morning when the thermometer registered ten degrees below zero; and even twenty-two degrees below didn't keep that multitude of earnest men in bed, for the prayer meetings kept increasing in size until the last morning we had fully nine hundred eager men in attendance at 6 a. m.

The World's Sunday School Association is searching for the right man to assume the Sunday School secretaryship of Korea. The interest of the Koreans in Bible study is shown

# WHAT FARMERS WHO KNOW SAY ABOUT

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"I made 2,700 pounds of seed cotton per acre the last season by the use of Meridian Home Mixture. The last time the land had been previously cultivated it made 700 pounds per acre with a fertilizer made by another company."

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by the success of the Pyongyang conference.

#### Sunday School Departmentalization in Japan.

Japan is coming to the front in its Sunday School work. Recently the following departments were created by the National Sunday School Association of the Empire: Teacher training, adult, home department and cradle roll, elementary, young people's, including intermediate and seniors.

Mr. H. E. Coleman, educational secretary for the World's Sunday School Association, has been made superintendent of the teacher training department, and Rev. S. Iwamura

will act in the same capacity for the young people's department. Mr. Iwamura has received an excellent training for this work in the United States, where he studied at the Hartford School of Religious Pedagogy, Union Theological Seminary and the Bible Teachers' Training School.

Later on it is hoped to have departmental superintendents appointed for each of the thirty-two branch associations of the National Sunday School Association, so that the responsibility may be spread and the Sunday School work developed along modern lines throughout the country.

"Sir," said the angry woman, "I understand you said I had a face that would stop a car in the middle of the block."

"Yes, that's what I said," calmly answered the man. "It takes an unusually handsome face to induce a motorman to make a stop like that."

—Topeka Journal.

#### STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.



## A NEW MOVEMENT IN THEOLOGICAL SEMINARY LIFE.

L. R. Scarborough.

As far as known to this writer, there is no seminary summer term in any theological institution in the United States, except the divinity department of the Chicago University. There is a great need for summer instruction along theological lines. Many students in the pastorates, and in the colleges, want to pursue studies during the summer. Up to now there has been no opportunity, save as mentioned above.

The Southwestern Seminary at Fort Worth, Texas, purposes to make as a permanent department the summer term. It opens the first term of this new movement, May 28th, 1917, and will continue until July 6th, covering a period of six weeks. The regular session of the seminary is divided into four terms. We now purpose to add the fifth term, during which we will continue the studies of the seminary courses.

## Purpose of Summer School.

Our aim is to give special advantages for the following classes of our church and kingdom workers.

1. Busy pastors, who have had no seminary training, and are unable to take a full theological course, and also pastors, who have had some, or all of their seminary courses, who wish to review, or take some additional and advanced studies. Each pastor ought to be a growing pastor in his student life.

2. Sunday School teachers and workers, who cannot leave their work for the whole year. The seminary believes in the Sunday School as a mighty kingdom agency, and through its courses offered to teachers and workers, we hope to share more largely in this important task of teaching. Many Sunday School teachers and superintendents ought to come and take these courses. Mr. Louis Entzminger, an expert in Sunday School work, will give the instruction in Sunday School pedagogy this summer.

3. Evangelists and returned missionaries, who feel the need of rest and study, in an atmosphere that will be at once healthful, intellectual and inspirational. Seminary Hill is a Christian workers' resort. Many evangelists would do exceedingly well to take six weeks off, and give their best thought to the studies given in these summer courses. Our return missionaries would find it profitable also.

4. College and seminary students, who desire to utilize their summers in study, thus shortening the period of preparation, and also save a considerable expense. One-, two- and three-year studies are given, so that all classes of theological students may take advantage of the summer session.

These courses will be open for men and women. No educational requirement is made. Students from colleges, preparatory schools, high schools, and those who have had little academic preparation, are invited to come. A number of busy pastors have already enrolled. A number of them can serve their churches from Fort Worth on Saturday and Sunday. There will be no session of the school

either on Saturday or Monday, so that busy pastors can go and come from their churches, even at long distances.

## The Expenses.

The expense for the six weeks is very reasonable. The books will cost from \$5 to \$12. The board, including room, light, water, and table board for the six weeks will be \$30. Where two are in a room it will be \$28. Students will be expected to furnish their own bed linen and covers. There will be no aid from the students' fund during the summer term. This is a small expense for the benefits given.

## The Faculty.

The following members of the seminary faculty will teach in the summer school: Dr. J. B. Weather- spoon, Dr. C. B. Williams, Dr. W. T. Conner, Dr. W. W. Barnes, Prof.

Louis Entzminger. Dr. Weather- spoon is dean of the summer school. The president of the seminary hopes to be present some of the time, and deliver some lectures on evangelism.

## Courses of Study.

will be given in English Bible, Bible history, systematic theology, Biblical theology, church history, homiletics, missions, religious education, and personal work. There will be fourteen of the regular seminary courses given in the summer term. All of the work given will apply on the degrees in the regular work of the seminary. Students who are busy in other work, by taking advantage of the summer terms, would after a length of time complete the seminary courses, looking to any of the degrees.

We will be delighted to have men

from all sections of the United States to attend this summer term. The summers on our high Seminary Hill in our delightful buildings are cool and pleasant. We do not have the sultry heat that is found down in the city. The nights are always delightful. Come and spend six weeks in some good hard study, better preparing yourself for the Lord's work. For further information, write to L. R. Scarborough, D. D., president, Box 995, Fort Worth, Texas.

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*Angier Mercantile & Realty Company, Angier, N. C.*

## V-C Always Reliable:

"We have been selling V-C Fertilizers for a number of years, and always find them reliable goods."

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## V-C and the Boll Weevil:

"My advice as to how to raise Cotton under Boll Weevil conditions; will say, plant early, use Fertilizers, work or cultivate crop often and thoroughly. As to Fertilizers, I used High Grade V-C Goods the past year, and made a good investment."

*Newville, Ala.*

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